palm oil is the basis of sauces and stews eaten with tubers and cereals. Groundnuts are widely used (do not the Ewôndo owe their name to them?). The dough obtained after cooking and pounding goes toward the making of numerous dishes and provides the main part of the needed protein. One article of food ought finally to be mentioned because it is very much liked and also because its consumption seems absolutely uneconomical—pumpkin seeds. The seeds are preserved, dried, and cleaned one by one, then put to boil, and mashed. The skill required for, and the time spent in, shelling the seeds appears subject to scanty return (1).

1. But fritters made of pumpkin-seed dough are delicious .... There is quite a good trade in these seeds for town consumption. (P. A.)

2. Agriculture

Before broaching the description of present-day agriculture, we must see what it used to be like and what it still is in certain traditionalist sections. In fact, methods do not appear to have changed at all; new crops have simply been added to the old ones. It is likely that because of the influence of these new crops /29/ the whole technology (material techniques, legal techniques, etc.) will develop further. But that trend is only starting, and at present the cultivation of groundnuts, maize, and other long-familiar foodstuffs remains nearly what it was forty years ago, before the advent of the cacao tree.

Traditional agriculture

Formerly, each family produced everything it needed and confined its efforts. There were no cash crops, there was no article of food suitable for maintaining an exchange system, but all sorts of crops were cultivated. As to clothes, elderly Bané and Ewôndo state that the cultivation and weaving of cotton was practiced by their ancestors; there could be no question of this in their present habitat, and the tradition is valuable merely as evidence, either for those who believe that the Pahouin come from regions further north, or for those who see in the Beti not true Pahouin but a Pahouinized people (1). Each